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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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[From Norton's 'Statement of Reasons.']

THE AGENCY OF CHRIST.

It is a common figure in the New Testament to speak of Christ personally, when his religion, under some one of its aspects, effects, or relations is intended; and this is sometimes done when the expression is such as our use of language does not allow. St. Paul addresses the Colossians, according to a verbal rendering, thus (ii. 6, 7.); 'As then ye have received Christ Jesus, *walk* in him, rooted and grounded in him.' He exhorts them (iii. 13.) to forgive each other, 'as Christ had forgiven them'; not referring to any forgiveness from Christ in person, but to the forgiveness of their past sins upon their becoming sincere Christians. He says to the churches addressed in the Epistle to the Ephesians, churches to which Jesus had never preached (iv. 20, 21); 'Ye have not so learnt Christ, since ye have heard him and been taught by him as the truth is in Jesus.' He speaks to the Romans of the 'spirit of Christ,' that is 'the spirit of Christianity' dwelling in them; and the expression, 'that Christ may dwell in your hearts,' is elsewhere (Ephesians iii. 17.) used by him. He writes to the Corinthians (1 Ep. xv. 18.) of those 'who have fallen asleep in Christ,' meaning, those who have died 'being Christians'; for 'to be in Christ' is a common phrase in his epistles for 'being a Christian.' He tells the Phillippians (i. 8.), 'God is my witness how earnestly I love you all. ἐν σπλάγχνοις Χριστοῦ Ἰησου, words which, from the difference in our modes of expression, do not admit of a verbal translation into our language; but the meaning of which is 'with Christian tenderness.' Again he says to them (i. 21.) 'For to me life is Christ, and death is gain'; that is, 'my life is devoted to the cause of Christ, to the promotion of his religion.' In the same epistle (iii. 8.) are these words; 'I have suffered the loss of all these things, counting them but as refuse, that I might win Christ,' where the expression, 'to win Christ,' means 'to secure the blessings of Christianity.' To the Galatians, he writes (iii. 27, 28.), Whoever has 'been baptized to Christ, has put on Christ'; that is, as appears from the connexion, 'is entitled to all the privileges of a Christian.' The Apostle proceeds; 'There is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; but ye are all one in Christ Jesus,'—'ye are all on an equality as Christians.' So also the author of the Epistle to the Hebrews speaks of 'Jesus Christ the same yesterday, to-day, and for ever,' intending by those words to express the unchangeableness of Christian truth.

I have, perhaps, brought together more examples than are necessary, of a common form of expression. Our Saviour himself uses language in a similar manner. By a figure of speech, he refers to himself personally the effects of his religion, the divine power exerted in its establishment, and the operation of those laws of God's moral government which it announces. Thus he says (Matth. x. 34.); 'Think not that I came to bring peace to the earth; I came not to bring peace, but a sword.' So also in Luke (xii. 49.); 'I came to bring fire to the earth; and what would I? That it were already kindled.' In these passages, every one understands that our Saviour speaks of the effects of his religion, and not of any thing to be accomplished by his immediate agency. In like manner, when he declares that he has come 'to save the world,' he refers to the power of his religion in delivering men from ignorance, error, sin, and their attendant evils. 'God,' it is said, 'did not send his son into the world to pass condemnation on the world; but that the world through him may be saved. He who puts his trust in him is not exposed to condemnation. He who rejects him is already condemned; because he has not given credit to the only son of God. The condemnation of men is this, that light has come into the world, and they have preferred darkness to light, because their deeds were evil.' This passage shows how men are to be saved by Christ, namely, by their own act in believing and obeying him; and is also one of those which explain what is meant by his figurative language when he speaks of judging and condemning men.

'I am the resurrection and the life.' In what sense our Saviour used these sublime words may appear from what immediately follows. 'He who puts his trust in me, though he die, shall live; and he who lives through his faith in me, shall never die.' Christ is the resurrection and the life, because through faith in him, through a practical belief of the truths which he taught, eternal life is to be obtained. Thus he afterwards says (John xii. 49, 50.); 'I teach not from myself; but the Father who sent me has commanded me what I should say, and what I should teach; and I know that WHAT HE HAS COMMANDED is eternal life;' that is, it affords the means of attaining eternal life.

He says to the Jews in reference to those Gentiles who would embrace his religion (John x. 16); 'I have other sheep, who are not of this fold; those also I must bring in; and they will hear my voice; and there will be one flock and one shepherd.' In these words he does not mean to assert his own personal agency in the conversion of the Gentiles; they were not literally to hear his voice; but they were to be converted by the preaching of his religion. There is a similar figure in the words (John xii. 32.), 'And I, though I be lifted up from the earth, will draw all men to me.'

In his most affecting conversation with his disciples, the evening before his crucifixion, he tells them (John xiv. 18, 19.), 'I will not leave you as orphans, I will come to you. A little while hence, and the world will see me no more; but ye shall see me; because I am blessed, ye shall be blesssed also.' Here, as I have before had occasion to explain, our Saviour refers, not to any personal presence with his disciples, but to his presence with them in the power of his religion, his presence to their minds and hearts.

In other instances, Jesus uses what may be technically called 'an equivalent figure,' by which I mean figurative language not intended to correspond to the real state of things, except so far as to produce an effect upon the mind equivalent to what that might produce if distinctly apprehended. Thus he tells his disciples (John xiv. 2, 3.), 'There are many rooms in my Father's house. Were it not so, I had told you. I am going to prepare a place for you. And when I have gone and prepared a place for you, I will come again and take you with me, that where I am, you may be also.' When Jesus thus speaks of preparing a place for his disciples, and, after preparation, returning to take them with him, he uses figurative terms which do not admit of being transformed into literal. The general effect of the language, its aggregate significance, if I may so speak, is alone to be regarded. The meaning is; Your future blessedness will be as great, and is as certain, as if it were prepared for you by me, your master and friend, and you were assured that I should return in person to conduct you to it.

In a similar manner we are to understand another declaration of Jesus, already noticed, which has been erroneously explained (Matth. xviii. 19, 20.); 'Again; I tell you, that if two of you agree on earth concerning every thing which they may ask, their prayers will be granted by my Father in Heaven; for where two or three are assembled in my cause, there am I in the midst of them.' By this, as I have said, our Saviour intended that the prayers of his followers for the promotion of his cause, for the guidance and aid necessary to them as his ministers, would be granted as if they were his own, as if he himself were praying with them.

In order to explain some other passages in which our Saviour speaks figuratively of his personal agency, it is necessary to attend to a new consideration. The Jews had been accustomed to designate the dispensation which they expected from their Messiah, as 'the kingdom of the Messiah,' or 'the kingdom of God,' or 'of Heaven.' This language, though the conceptions which they had attached to it were erroneous, was such, as taken in a figurative sense, might well describe the Christian dispensation. It was adopted, therefore, by our Saviour, and after him by his Apostles; and to this leading metaphor of a kingdom, much of the figurative language throughout the New Testament is conformed. The establishment of Christianity in the world is spoken of by Christ as the establishment of the kingdom or reign of the Messiah or of God. This event he describes, figuratively, as 'his coming to reign,' or simply as 'his coming,' that is, his manifestation to men in his true character.

Thus we find the following language (Matth. xvi. 27, 28); 'For the Son of Man is coming with the glory of his Father, with his angels; and then he will render to every one according to his deeds. I tell you in truth, there are some of those standing here, who shall not taste of death till they see the Son of Man coming to reign.' The literal meaning of these words may be thus given; The kingdom of Heaven, the Christian dispensation, shall be established by the glorious display of the power of God; and being established, men shall be rewarded or punished as their actions conform to its laws, every one shall be judged by the laws of its king, the Son of Man; and the establishment of Christianity in the world shall be made secure and evident during the life time of some of those now present.

He shall come 'with HIS angels,' that is the angels of God. Angels were conceived of by the Jews as ministers of God's providence; and Christ, conforming his language to their conceptions, repeatedly speaks of the ministry of angels, figuratively, to denote some manifestation of the power of God. Thus he tells Nathaniael (John i. 52.), 'Ye shall see heaven opened and the angels of God ascending and descending to the Son of Man;' meaning, Ye shall witness manifest proof of the relation existing between God and me, his minister. When our Saviour speaks of his coming with the glory of God and his angels, he does not mean by these figures to express, that he himself will appear in person with some visible and splendid display; his meaning is as has been explained; corresponding to what he elsewhere says (Luke xvii. 20, 21.), 'The coming of the kingdom of God is not to be observed; nor will men say, Behold, it is here, or, Behold, it is there; for, behold, the kingdom of God is within you.'

[From the Christian Watchman.]

THE SUNDAY SCHOOL TEACHER.

If teachers in Sabbath Schools would propose to themselves an *end to be accomplished;* and if in their successive visits to the school from Sabbath to Sabbath, they would never lose sight of this end, we should soon see a great change in the interest felt by the scholars in the lessons and other exercises of the School.

The merchant commences his business with the distinct and avowed purpose of acquiring property. This end is contemplated in all the arrangements at the commencement of his career; and in all his subsequent progress it is readily kept in view, and never for a moment lost sight of. In every bargain he makes, in every purchase or sale, the *profit*, the *gain*, is the matter which interests him almost exclusively. Nor has he a doubt or misgiving as to the result. He is fully persuaded that he shall attain his end and acquire wealth; and where the business is wisely undertaken and wisely conducted, success usually crowns the enterprize.

A Sabbath School teacher is called to engage in a business, nobler in its character and more lasting in its results; and if to insure success in the meaner affairs of trade, it is necessary to pursue with much intenseness of purpose to the end proposed, much more so in winning youth to the Saviour. To bring his charge to Jesus; to insure them by God's grace a happy heaven; to educate his scholars for glory, is the blessed aim of the faithful teacher; nor should he cherish doubts and fears for the result. Let him labor in such a way and with such fidelity, that it may be said of him at last, "He hath done what he could" to fit his scholars for heaven; and sure I am that we shall never hear from him the complaint, 'I cannot interest my scholars in their lessons.' Indeed who ever heard of such a teacher who failed of success?

A PRACTITIONER.

TELEGRAPHS IN FRANCE.

There are two telegraphs at Montmarte, which are constantly in work. It is remarkable, in France, that whenever it is convenient, they have taken possession of the towers of churches for Telegraph stations. In England, it would be regarded as a desecration. Feathers show which way the wind blows. While the priest is occupied at his altars below, the statesman has taken possession of the tower above, and from its lofty elevation descries the policies of distant nations, receiving and sending intelligence on the wings of light. He tolerates the priest in his mummery, laughing at his folly, and uses the temple for his own convenience.

The Telegraph is also used by night. As I was walking in one of the Boulevards the other evening, I said to my companion, a resident of Paris, "What are those moving lights on the top of the house, the other side of the way?" "They are a central Telgraph communicating immediately with the line" We stopped a few moments, while I watched their movement, with no little interest. Such is the invention of man, made in the image of God. Distance is annihilated, "and the night shineth as the day." Who can defy the scope of human art, yet unattained; of science, yet unperceived; of metaphysics, yet unthought of; and may, I add of religion, not unrevealed, yet by human apprehension, unexplored? And how precious and consoling the persuasion, that the profoundest demonstrations of science, the successive inventions of art, and all the lights of revelation, properly developed, will yet minister to the best and happiest condition of human society.—*Correspondent of New York Observer.*

THE SABBATH IN PARIS.

By a correspondent of the New York Observer.

They say with truth—"There is no Sabbath day in Paris." I did not go out to the review of the troops in the Place Carousal yesterday morning, although my lodgings are within three minutes walk. Nor need I give a reason. My way to a Catholic Church, whose service I wished to see before the hour of Protestant worship arrived, permitted me to pass through the Tuileries and the Palais Royal. I noticed that the workmen, making repairs on the Tuileries, in the absence of the Royal family, were all engaged, as in the week days. Nothing appeared different, except, it being nearly ten o'clock, that the increased bustle of a Paris Sunday began to develope its symptoms. There were more troops in motion. About five-sixths of the shops in the Palais Royal, and in the streets, through which I passed, were open as on other days. The carts, and workmen, and the lowest orders of the people were all alive and about their business as usual.

The service of the Church happened to be the funeral of a military officer, and mass for his soul. A train of mourning coaches were at the door, the front without and the interior of the Church were hung in black, and a military guard surrounded the coffin, which was elevated in the centre of the chancel. The guard did not uncover it being inconvenient, I suppose—as they had a part in the service, and could not so readily manage their muskets. The drum occasioally mingled its muffled beat with the awful chant of the choir—truly awful in the vulgar sense, and for badness of the performance. The ringing of a sort of hawker's bell gave token of the revolutions and genuflexions of the sacredotal tribe, &c. Not more than a hundred people, besides the performers, were present and those of the lowest classes. At one place, when a signal was given for kneeling, and all prostrated, I stood alone, and felt a little awkward. But no one noticed me to bid me—"do so too." The licence here, even in a Catholic Church, is too great for such interference to compel the show of "will worship." The authority of the priests is gone. They were indeed a miserably looking set, but apparently well fed and fat. The long tapers were numerous, and at the close of the service were borne in procession to the front porch, when the corpse was carried to the grave. Before the services were closed, as the procession was moving and chanting towards the door, ladders were brought into the chancel by men in shirt sleeves, who began to pull down the mourning drapery. Not the least solemnity, nor any apparent sense of the place and occasion, marked any part of these doings. The coffin was thrown into the hearse, and drove off, as if it had been a log, while a few passers by stopped a moment in the street to look on.

In the "Stranger's Dairy" of Galignani's Messenger of Saturday,—the object of which is to afford for each day what might with propriety be called 'the bill of fare,' or the objects worthy of a stranger's attention,—after having announced the religious services, Protestant and Catholic, for the Sabbath, the following notices were also given in the same paragraph: "Museum of the Louvre, [open] from 10 to 4 o'clock; parade with military music, Place du Carousal, national guards and troops of the line at 9; Palace and Gallery of pictures at Palais Royal, 1 to 4; Hotel de Ville, 12 to 4; Conversatione des Arts and Metiers, 10 to 4; Fete at St. Cloud; Raecs at Champ de Mars; Tivoli, grand fete; Ball at the Vauxhaull d'Ete, on the Boulevard de Bondi, and at La Chaumiere, Boulevard de Mont Parnasse; Combat d'Animaux, Barrier du Combat, 7 in the evening."

Such were the notices in the same sentence which gave us direction where we might find English and American religious service, and the most remarkable Roman Catholic solemnities, as if we would of course wish to see as much as we could of all the races, balls, fetes, &c. as well as visit the churches and chapels.

The annual Fete, or Fair at St Cloud, lasts three weeks and draws immense crowds from Paris (it being five miles down the river,) on each of the three Sabbaths. As I returned from the English church service at the Hotel Marbœuf, Champ, Elysees, about one o'clock the roll of carriages of all sorts, men on horseback, and people on foot, were down both sides of the Seine in one mighty torrent towards St Cloud, and the sound of their movement for two or three hours along the Rue de Rivoli and over the Place de Concordie, opposite my lodgings, was like perpetual thunder, murmuring in the clouds. This fete and the races at the Champ de Mars, both being in the same direction, constituted the great attractions of the day. There are many other provisions for the Sunday amusement of the Parisians, as the above notices will show. The Galleries of the Louvre, the royal apartments of the Palais Royal, &c. are open to the Parisians every Sunday. The Sabbath here is a *fete*, the great day of amusement. The Catholic churches have accommodated their principal services, which are all badly enough attended, to this state of things, and they are over at 10 o'clock A. M. The shops, which are generally open in the morning, begin to shut up in the afternoon for the public amusements. Mechanics, manufacturers, and builders very generally go on with their toils, and the mason's hammer and carpenter's tools, are heard in all directions.

And is this the great city of a Christian land in the 19th century? And is Paris France? Alas! alas! who, and what influence shall turn this people unto God; Is there any redeeming, instrumental power in the nation?

[From the Presbyterian.]

THE FORMATION OF WATER.

In No. 9, Vol. III. of Greenbank's Periodical Library, we are presented with an introductory lecture by John K. Mitchell, M. D. of this city, entitled "The Wisdom of God, as displayed in the Formation of Water." We refer to this production of the learned Lecturer not only on account of its intrinsic excellence, but as indicating an example which might, with advantage to the cause of religion, be often imitated by his professional compeers. Science is beautified by its connexion with religion, and religion may justly put in a claim for all the aid which science, in its progressive development, can render in illustration of its great principles. Dr Mitchell in this lecture, has not entertained us with chemical analyses, but has treated the subject in its physico-theological aspect, and by many beautiful and striking facts has taught the reader to admire the wisdom of God in one of the most common objects of observation. The indispensableness of water is admitted by every one's experience, but science is necessary to unfold the peculiar wisdom of God, as displayed in its properties. We would present an abstract of the facts here adduced were we not persuaded that it would be totally inadequate to a just view of the subject; the lecture must be read in its connection to be appreciated, and to it, we refer our readers. We cannot, however, deny ourselves the pleasure of presenting the concluding remarks, which may be separated from the body of the lecture without injury, and which are alike beautiful in sentiment and style.

"Thus then, wherever we trace water, from the vast depths of ocean, to the lofty fields of air, from the gushing fountains, to the majestic rivers and the mighty lakes, from its liquid to its solid state, from its icy hardness to its airy softness, in the rainbow of the shower and the blue of the firmament, thundering over the rocks of the cataract, or floating in tiny vesicles in the regions of storm and cloud, collecting the waste electricity of the air, to send it back in sublime power to the earth, regulating the temperature of earth and air, cooling the breath, regaling the smell, and gladdening the eye; wherever, I say, we trace water, it is ever useful; fulfilling as minister of his goodness, the will of the great Contriver of the Universe, and affording the most astonishing proofs of his wisdom as well as of his power.

I might detain you here until midnight by the most cursory notice of the *known* phenomena of water, all of them equally illustrative of the wisest and kindest agency; but how much remains yet unknown, time and progressive philosophy can alone demonstrate. In the aqueous processes immediately around us, are many things not yet dreamt of in our philosophy,—how many more, in the fields of air, and amidst the unfathomed caves of ocean! The expanse of the higher atmosphere is seldom visited by man, and the fountains of the great deep, as well as the windows of heaven, have not been opened to his inspection. What we do know, however, is evidence of a principle of action, exerted as benevolently and as sagaciously in every part of the physical Universe; and we cannot doubt that "The *Firmament* showeth his handy-work; and the *earth* is full of the goodness of the Lord."

It is scarcely possible to pass in review the curious phenomena and principles recited in this lecture, without feeling disposed to moralize upon them, and to deduce lessons of improvement. The first result is a strong conviction of design in the creation of the Universe. Accident *might* be admitted to produce one useful quality in water; but when we observe the almost endless variety of nicely adjusted properties and the very singular deviations from analogy to secure beneficial results, or to avoid otherwise inevitable evils, we must be sceptical indeed to believe that a blind chance, or an indifferent or an unkind being worked out the varied and useful qualities. We must believe that power without limit, wisdom without defect, and goodness beyond all praise were manifested by the Great First Cause in the work of creation.

It is only the observer of nature, or the inquirer into the arts, who can properly appreciate the extent of the benefits conferred on man by his Creator. And such knowledge ought to increase our admiration of Him, and diminish our naturally vain estimate of ourselves. No man should be so truly humble as he whose occupations and inquiries continually remind him of the great intellectual glory, and surpassing intelligence of Him, whose lightest works are not perfectly comprehensible by the most exalted of created beings.

In the variety and extent of the beneficial action of God, the student of nature or the cultivator of the arts, is presented with the most inciting examples of benevolent activity; and if he fail to rise from its contemplation with better feelings, higher purposes, and greater industry, it is because moral beauty has no charms for him; he is too earthly for intellectual gratification, and is insensible to lessons of virtue.

As the architect of nature has apparently adapted many things to uses not yet discovered, there can be no more noble occupation than that which, by searching such things out, extends the creative influence wider and wider, directs it into new channels of happiness, opens up new sources of enjoyment, and lets in new light on the power, the wisdom and benevolence of Him, to whom we stand indebted for every good and perfect gift.

Finally, we are taught that the pursuit of our own true happiness, and the industrious promotion of that of every thing that thinks and feels, is accordant with the will and after the example of our greatest benefactor and our most unerring teacher.

My friends! after we have gone together through the course of which we have now made a beginning, I shall feel, that unless we are improved in knowledge, refined in understanding, elevated in benevolence, and encouraged to more industrions application; my labour and your time will have been expended in vain, and we shall incur the penalty attached to him who hides his light under a bushel, or buries his useless talent in the earth.

LETTER FROM MISS C. M. SEDGWICK.

We take the following interesting letter from the American Temperance Intelligencer, a new publication recently issued by the indefatigable Executive Committee of the N. Y. Temperance Society. Our readers will be pleased with the testimony on this subject, of one whose writings have contributed so much to the pleasure and improvement of our community.

Stockbridge, Mass. 17th. Oct. 1833.

To EDWARD C. DELAVAN.

MY DEAR SIR—I received your very kind letter just as I was setting out on a long journey. My answer was necessarily suspended for several weeks. Since my return I have deferred what should be a very pleasing duty, from not knowing exactly how to comply with your request.

Your indefatigable and successful exertions in one of the most important (may I not say the most important,) fields of benevolence, entitles you to *call* to your aid all the loiterers by the way-side. And I confess that the most humble consciousness of being but indifferent laborers does not excuse us from obeying your summons. But what can be said new, or striking on the subject of intemperance? All classes have already spoken in this cause. It has breathed the spirit of eloquence into the orator, and while he spoke his awful prophecies of the death of the body and the soul, many listened conscience-stricken, trembling and secretly replying, 'I am the man!' Our physicians every where, (and they should be honored for it,) have forgone sordid and base interest, and set their seal to the truth that intemperance is the fruitful mother of disease. Patriots have rallied to the cause. What true patriot could see this foul blot (almost the only one) on his country's bright escutcheon, and not try to efface it? Christian ministers have declared that the spirit and the letter of the Divine Law they promulgate enjoins a strict temperance; and the humble story-teller has found abundant illustrations of this virtue—materials to 'point his moral and adorn his tale,' in the ruin or reformation of families in actual life.

Who can want *written* arguments for temperance that looks on the altered face of our society? Who can resist the affecting appeals to our gratitude to the apostles of the temperance

cause, made by the changed condition of our neighbors and friends?

I pass the half of every year in the village where I was born. Country life is acknowledged, I believe, to have a tendency to develope the social principles. It is reasonable it should be so. There is more equality of condition in the country, and the differences that exist are less felt. One great cause of our indifference and coldness to human suffering is, our ignorance of the poor and our estrangement from them. If 'seeing is believing,' seeing is *feeling*. Here we are brought into contact—we sit on the same bench in the village school; every sabbath brings us to the same *meeting*, and we gather together around the graves of our fathers. I mention these general tendencies to preface and excuse the egotism of saying that I feel a personal concern in the happiness of all the inhabitants of my native village. It is a very easy matter for me to weep and to rejoice with them. The thriving manufactures on our beautiful Housatonic, have attracted a motley population of French, Germans and Irish to our neighborhood; but among the old inhabitants, the natives of our valleys and our hills, there is not a face that is not familiar to me. On some of these faces there is a history written that might well be transferred to the records of your society. I will specify two or three individuals, without giving their real names, as that would be hardly fair to them or their friends.

There is Josey Hill. Heaven gave him a constitution to bide all the natural evils in his path, and a temper that has thrown a never-failing sunshine over it. His youth and early manhood passed away before temperance became a subject of philanthropic and general attention. Josey was a common laborer, a hard-working man, and he drank ardent spirit as a matter of course. He was full of good humor, good fellowship; and wherever the social cup went round, there was Josey among the merriest. His fine constitution for a long time resisted the poison. His family increased and were thriving; but the sure change came on. Josey's boys were neglected and idle, his little place was, as we say, 'going to wreck,' and his poor wife was often sick; and when sick, always in need of the charity of her neighbors. It was even whispered that when Josey's brain was clouded with the fumes of liquor he had not a very clear perception of the rights of property; and the loss of many a joint of meat and roll of butter was hidden by the mantle of charity, for we all regarded Josey's frailties far more in sorrow than in anger. By degrees he degenerated from a day laborer to a mere doer of chores, and alas for our folly and our sin! His little services were too often requited by a mug of cider, or a glass of brandy. He now began to complain of '*rheumatis*' and 'ugly feelings.' Still his boon of health was not exhausted. He went to bed every night intoxicated, but he arose with the earliest dawn, and through the biting cold of winter, Josey's was the first foot-steps across our plain. He always came with his empty bottle in his pocket to be replenished at the village shop. His case was now deplorable; we thought it desperate; but experience has taught us what religion should have taught us long ago, never to despair of human nature. In most blessed time for poor Josey, before the fountain of health was dried up, came forth the preachers of temperance. Many had long felt intemperate drinking to be the only evil that materially checked the prosperity of our happy country. As you know, my dear sir, the sentiment became at once almost universal. The merchants of our village were among the first to resolve not to retail liquors. The cider barrels and brandy bottles in our private houses were suffered to remain unfilled, and Josey, in common with many others, felt his weak resolution amazingly assisted by the cutting off of facilities and temptations. He abjured ardent spirit. A few years have passed, and what a regeneration! His health is restored, his labor is profitable, his place is repaired, his family is thriving and happy, Josey boasts that he has 'always money in his pocket now-a days;' and when I pass him cheerily driving *his own* yoke of oxen through the village street, and receive his good humored greeting, I secretly bless the temperance societies.

Another case was Smith Lawrence, a hale young fellow of one and twenty, who lived with a friend of mine as a *hired man*. Smith has the frame and muscle of a Hercules; a physical constitution for a long life of usefulness and enjoyment. But the poor fellow soon showed that he was suffering the penality of a violation of the law of God; for that law, as we all now well know, allows a continuance of health alone to the temperate. His cheek became pale, his eye blood-shot, his joints seemed loosened, and that cheerful look that betokeneth the heart in prosperity, gave place to a surly, downcast expression, in which shame, defiance and despondency were mingled. My friend remonstrated with him, and his vigilant kindness sometimes effected a temporary amendment; but poor Smith had not sufficient vigor of resolution to resist the temptations that were on every side of him, and after a few days, or it might be weeks, of abstinence, my friend would find him sleeping in his barn in a state of brutal intoxication.

The friends of temperance began their career. Smith was awakened to new efforts; the supply of spirit disappeared from the fields, the retailing from the shops, and of course the oft filled jug from the humble habitation, and Smith was again a healthy, useful, happy man. It would now do your benevolent heart good to see him. The fine hue of rustic health restored to his cheek, his open bright expression, and his strong and skilful arm wielding the scythe or the axe.

Jem Orton, another of these redeemed captives, is at this moment passing my window. I see in his erect figure and elastic step, the signs of his improvement. Jem is a coloured man, and the natural lightheartedness of his race is restored to him. Jem married the belle of our village among her own people; and a prettier girl than Lucy, spite of 'fleecy locks and black complexion,' was hardly to be seen. She was the waiter at our village parties, and one of their chief ornaments was she with her well turned figure, her pretty features, her graceful creole turban, and her soft civil ways. I remember how shocked and grieved we all were when we first heard that Lucy had fallen into 'bad habits.' A 'drinking woman,' even in the worst of times, was almost unknown among us. As might be expected, conjugal discord soon succeeded, and other inevitable fruits of intemperance, a slovenly house and neglected crying children. Now the scene is changed; Lucy's little dwelling is one of the neatest in the village, and if you, my dear sir, were to see her sitting at her door with her very pretty, bright, clean little children around her, you could hardly resist stepping in to partake the 'cake and beer' advertised on the little strip of a board under her window.

There are some other cases equally instructive among us; but where are they not? An angel of mercy, with healing on his wings, is brooding over our land. Many, like those I have specified, who were fallen, are restored; and countless are the number who are saved, that were unconsciously approaching the precipice.

We may learn from the effects produced by the friends of temperance, that love is the efficient principle. They are the friends, the *lovers* of their race; they go forth in His spirit who 'is love.' According to the example of their Divine Master, they visit the sick, (the diseased in body and soul,) they go to preach to the spirits in prison, and to seek and save those that are lost.

That you, my dear sir, and those associated with you may continue to be successful in this sacred mission, is the prayer of yours very

Respectfully and sincerely,

C. M. SEDGWICK.

CHRISTIAN REGISTER.

BOSTON, JANUARY 18, 1834.

UNITARIANISM AND INFIDELITY. 'Notwithstanding what is said of the adaptation of Unitarianism to convert infidels, no infidel converted to Christianity ever becomes a Unitarian.' The above assertion is made in a recent number of the Boston Recorder, and though subsequently qualified by the remark of the writer, 'that at least he has never known such an instance,' we may regard it as a specimen of the loose and unguarded manner, in which too many religious writers, are accustomed to express themselves on subjects, of which they are totally ignorant. The correspondent of the Recorder, first lays down his position in broad and unqualified terms. He declares that 'no infidel converted to Christianity EVER becomes a Unitarian.' He makes no exception. His remarks apply to the case of converted infidels, in every country, under every form of faith, amidst every kind of ecclesiastical influence. How does he know this to be the fact? What proof can he bring of such a sweeping negative proposition? He advances none in his article. He does not seem to think it necessary to make use of proof. He would have his own opinion taken, without presenting the shadow of evidence for it, on a subject upon which nothing less than omniscience can decide in the negative. To be sure he brings in a saving clause, in a parenthesis, as an after thought, as if he felt some misgivings, and says 'at least he has never known such an instance.' What then? Does he know every thing? Perhaps, he might say that he never knew a convert to Calvinism become a modest, frank, and good-tempered man, but that does not prove that there have been no such cases. Perhaps, he might say, that he never knew a Unitarian retire to his closet for secret prayer, but would that ignorance be a sufficient ground for asserting that they never prayed in secret? Suppose we should say ourselves, that we never knew an instance of a Calvinist's exhibiting the true Christian spirit, the spirit of love, and joy and peace, which breathes from every page of the Gospel, should we have a right to add that no Calvinist ever exhibits the Christian spirit? Certainly not. It would be clearly unjust and uncharitable to make our ignorance an apology for our presumption—to bring an offensive charge against a large body of our brethren, because we did not know that they were undeserving of it On such subjects, it becomes us to be silent, until we can speak from knowledge. And suppose that generally speaking, we were authorized to make broad assertions, on the ground of our ignorance, does the apology apply in this particular case? What opportunities has the writer in question, of becoming acquainted with the subject? Would it be likely that every convert to Unitarianism from infidelity, would be reported to him? Is he familiar with the interior of our churches, with the religious history of our people, with the secret process, by which our numbers have rapidly increased? We presume not. We do not think, that it would have come under his notice, had a dozen infidels, been converted to Christianity, under the preaching of every Unitarian minister in Massachusetts. Such things are not blazoned abroad. They are not talked about, with that disgusting familiarity, which makes the most secret thoughts of a man's bossom, the subject of vulgar conversation. They are reported in no newspaper. They are inscribed on the records of no society. But many, many such instances, have come under our knowledge and as we gratefully hope, are written in the Lamb's book of life. So far from its being true, that the adaptat ion of Unitarianism, to the conv ersion of infidels, is not verified by facts, there are few instances of a more striking correspondence between theory and experience. We should infer at once from the character of Unitarianism, that it was well suited to disarm infidelity of its chief weapons, and to win the infidel to the faith of Jesus: And as far as we know its operation in practice, it has been successful, in this purpose. In our own country, and abroad, we have the happiness to know of many cases, in which a bold and reckless infidelity has been exchaged for a happy faith, under the peaceful influences of Unitarian Christianity. We could describe scenes, if we were permitted, showing the power, the beauty, the spirituality of this faith, in the souls of those, who were once tossed on the troubled ocean of scepticism, which would make the writer's lip quiver with shame and remorse, for having ventured on assertions which he could not know were true, and which in fact, are false.

JOHNSTON'S SCRAPS.

We have seen in the bookstores, a collection of scraps by Mr Johnston, in which there is very little to admire and very much to condemn. They are most of them intended to ridicule the Rev. Mr Fiddler, a gentleman whose recent travels in the United States, have attracted much more attention than they deserved. We are ourselves so squeamish as to dislike to see the sacred profession and even the garb of a clergyman so grossly caricatured and made the instrument of exciting low mirth. Clergymen have foibles and ridiculous ones too, like all other men, but we cannot endure to see the weakness of an individual thus visited upon the profession. We deem it important for the interests of religion that the clergy should not only be respectable but respected, especially in these times, when Christianity is openly assailed, not only by grave arguments, but by impious ribaldry and with ridicule, that chills the blood as we read. Perhaps it may be as well to state, to avoid occasion for misconstruction, that the writer of these remarks is a layman.

But this is not the "head and front" of the offending of these "Scraps." They abound with quotations from Scripture, cited in the most irreverent and disgusting manner, and applied to illustrate some of the grossest and broadest caricatures, that we ever beheld. For instance, Mr Fiddler and his wife are sitting in a sort of arbor, formed by the wings of a nondescript, hideous-looking bird, and underneath are written the beautiful words of the Psalmist, "He shall cover thee with his feathers and under his wings shalt thou trust." Who, that is possessed of a spark of religious sensibility, will not feel pained and hurt at this desecration of holy things? And this is one instance among many. These "Scraps" will, we fear, do a good deal of mischief. They are extensively circulated, particularly among young people whose opinions are not settled and whom a light thing will seriously move, and most people know from their own experience, that a ludicrous association with a single passage of Scripture, is a thing to be deprecated and lamented.

We do not mean to accuse Mr Johnston of intentional irreverence. He was probably only thoughtless, or thought only of the effect. We hope the next time he employs his wit to make the clergy ridiculous, he will do us the favor to let the Bible alone.

BOARDING SCHOOLS.

We have seen it announced in the papers that the institution at Round Hill was about to be closed, and that its learned and accomplished principal, Mr Cogswell, was to take charge of a seminary for the higher branches of education in North Carolina. We are sorry to lose from among us a gentleman who has paid so much attention to the important subject of education, and who is so well qualified to advance its interests, but we are not surprised that the institution, which he founded, should not, with all its remarkable advantages, have succeeded. Extensive and costly boarding schools are not suited to the character and circumstances of our people. The poor are obliged to keep their children at home, and the rich prefer to do so. The boarding schools, which have been established in New England have been principally supported by Southerners. Good schools are not so common there, as with us, partly because the profession has not been (till of late years at least) so much esteemed, which has prevented superior men from embracing it so generally. When too, an intelligent parent has the alternative of sending his son away from or rearing him among slaves, we are not surprised that he should choose the former course.

Boarding schools, however excellent, must have many disadvantages—and the greatest of all, the want of the education of the domestic fireside.—The training of the character and affections which a child unconsciously receives in his father's house, can never be supplied by the most watchful and experienced teachers. No eyes can so soon discover a latent defect of character, as those which love makes sharp. The moral and religious education of a child can hardly go on away from his own house. This is not to be advanced by set tasks, but by a thousand gentle influences, operating constantly, yet insensibly, by seizing the proper hour when the heart is open to good impressions and by inculcating moral duties in such a manner as neither to exasperate nor weary. How can the Sabbath be spent in a boarding school, profitably, by a young child? It must be filled up with lessons which make the day irksome, or wasted in idleness, which makes it hardly less so. It was always a mystery to us why parents would send young children away from home, to leave their affections to starve, or their moral nature to run to waste, unless there was some imperative necessity for it.

SUNDAY SCHOOL MEETING.

The semi-annual meeting of the Boston Sunday School Society was holden at the Athenœum Hall on the 8th inst. Mr Benjamin Seaver was called to the chair—and the meeting was opened with prayer by the Rev. Chandler Robbins. A report was then presented by Dr J. F. Flagg, giving an interesting account of the progress of Sunday Schools in our city during the last half year.—After which, addresses were made by Messrs Blake, Gage, Elliot, Frost, Carter, Rev. Mr Muzzy, R. C. Waterston and Rev. E. S. Gannett.

Mr Blake dwelt upon the benefit of manuals, and spoke at some length on the importance of introducing into our schools instruction on the Evidences of Christianity. He alluded to the alarming spread of Infidelity among us, and the great cause there was that all Christians be up and doing.

Mr Gage expressed his strong desire to have some measures taken to retain scholars to a later age, mentioning that at the very time when temptations were most thick around them, they were in the habit of leaving the schools. He thought a system might be introduced which would interest and instruct older scholars, and that this was exceedingly desirable. He closed by offering a resolution to that effect.

Mr Elliot of Cambridge gave a very interesting account of the Sabbath School at the States Prison, mentioning that gentlemen from several societies in the city—and many students from the Theological School visited and instructed those convicts who were willing to meet them. Books (he mentioned) had been provided for the prison, which were read with great eagerness. Several who had been released from confinement, had visited their instructors—and expressed their gratitude. Two resolutions were then presented.

Mr B. Frost seconded these resolutions by a few brief remarks on the importance of having regular teachers from the city, who should make it a duty *constantly* to attend—for much more could be done in this way than by the irregular and occasional visits which they had generally received from those gentleman.

These remarks were followed by the Rev. Mr Muzzy, who spoke of the aid which clergymen receive from Sunday Schools, and the heartfelt delight which they must always feel, in beholding the children of their parish manifesting an interest in religion and seeking the mount of Zion in the purity of their youth.

A few general remarks were then made by Mr Carter on the importance of having classes of adults.

After which Mr R. C. Waterston gave an account of the Sunday School lately opened at the Rev. E. T. Taylor's for the children of seamen.—He represented their prospects as good. We have, said he, scarcely scattered our seed—and a rich harvest has sprung up before our eyes—there was on an average over 100 children each Sabbath, besides one class of seamen. After having spoken of the prospects of the school, he dwelt upon the peculiar advantages which the Teachers of poor children had of acquiring the Christian character.

The Rev. Mr Gannett then rose and dwelt upon the exceeding privilege of being connected with the Sunday school. He spoke with great warmth and eloquence and was listened to with deep attention.

It will be remembered by our readers that this meeting was adjourned twice on account of bad weather—yet notwithstanding this, the Hall was filled at an early hour, and great interest was shown throughout.

The subject of Sunday schools is indeed one which cannot but excite great interest in all good minds. May God bless its holy cause, and make its light to shine more and more to the perfect day.

NEW BOOKS. Mr Buckingham has published a volume of poems selected by himself under the title of 'The Rosary,' whose "contents (he says in the preface) are the gleanings of a field, of which the 'Sabbath Recreations' of Mr Pierpont were the first fruits." The selections are made with taste and judgment and many excellent fugitive pieces are thus preserved, which might otherwise have lived only through the ephemeral existence of a newspaper.

Messrs. Lily, Wait & Co. have republished the 'Diary of an Ennuyee,' a book of travels in Italy, written with much taste and feeling. It purports to be the work of a young lady dying of a consumption, whose death is announced in a note at the end of the volume, and one reads it with a melancholy interest on that account. But we feel as if we had been a little cheated and had wasted a good deal of tender sympathy, when we learn that it is actually the work of Mrs Jameson, a lady at this moment alive and well, who has written some fine books since this one and we hope will live to write many more.

DIGESTION. We have seen an interesting account of some experiments on digestion performed by Dr. Beaumont, a surgeon in the United States Army, under very favorable and extraordinary circumstances. He has published an account of them in a volume, which must be deeply interesting to all medical men and physiologists. Among the inferences which are drawn from his experiments and observations we find two which ought to be generally known; one is 'that the use of ardent spirits, *always* produces disease of the stomach, if persevered in,' and the other is 'that the quantity of food generally taken, is more than the wants of the system require, and that such excess, if persevered in, generally produces not only functional aberration, but disease of the coats of the stomach.' The last inference is hardly less important than the first. Intemperance in eating, we fear, is very general among us, and unfortunately its ill effects are not confined to the 'coats of the stomach' but infect indirectly the whole moral and intellectual nature. The man who deprives himself of the power of being useful and agreeable by excessive eating, is hardly less sinful than the excessive drinker who 'puts an enemy into his mouth to steal away his brains.'

The Student in Theology will find a good many valuable counsels in DR. PORTER'S LECTURES ON HOMILETICS AND PREACHING. They are pervaded with a vein of strong good sense, and with the exception of here and there a passage thrown in for the sake of Orthodoxy, may be read with pleasure by all denominations of christians.

Rev. Mr. PIERPONT of this city, has just published a Sermon, which has attracted great attention from the pulpit, entitled "the Burning of the Ephesian letters." It is from the passage in the Acts of the apostles, where it is stated that the books of those who used curious arts, were burned, to the amount of fifty thousand pieces of silver. The Sermon consists of a dramatic exposition of the conversation which may be supposed to have taken place between one of the magicians converted to christianity and the apostle by whose preaching he had been converted. The subject is treated in a striking manner, and admits of many interesting applications. The Discourse is from the press of Messrs. Ford & Damrell.

The Executive Committee of the American Unitarian Association have just issued an excellent Tract on the "religious opinions of Milton, Locke and Newton."

The Council of the Mass. Temperance Society have commenced the publication of a monthly series of Tracts for popular distribution. The two first numbers are out, consisting of Mr. Horace Mann's admirable "Remarks on the comparative profits of Temperate and Intemperate Customers," and a valuable article from the Messrs. Abbott's Religious Magazine, entitled "Making Money by Selling Rum."

The Howard Benevolent Society celebrated their Anniversary in the Old South Church, on Wednesday evening last. The devotional services were performed by Rev. Mr. Ripley, the Discourse preached by Rev. Baron Stow, from Acts 10, 38, and an original Hymn by L. M. Sargent, Esq. sung with other appropriate pieces, by the Choir. Mr. Stow's Discourse was able and appropriate.

Rev. Mr. Gannett's Lecture on Regeneration at the Atheneum Hall, on last Sunday evening, was listened to with intense interest by a crowded audience. It was a masterly expositiou of different theories on that subject, with the illustration and defence of his own views of the doctrine as taught in the Scriptures.

The first number of the UNITARIAN, edited by the Rev. Messrs. Whitman & Nichols, has just appeared. It presents an attractive exterior, and its contents are valuable and instructive. We like its plan and its spirit and cordially bid it God speed.

[COMMUNICATED.]

THE TEMPERATURE OF 1833.

MR. EDITOR,—The following observations on the *weather* of the year just passed away are submitted to your disposal. While by some they may be considered as matters of mere curiosity, by others they may be regarded as interesting notices of the Phenomena of nature. Diseases that fasten on the body and the productiveness of our fields may be, more or less, connected with the state of the atmosphere. Generations to come will have a strong desire to ascertain, what was the climate and the condition of things in the days of their predecessors.

The *Annual Temperature* of the year 1833 was 46.82. The average amount, on the last thirteen years, was 46,41. From this it appears, that the temperature of 1833 was somewhat *milder* than common. In sections and cities bordering on the *sea*, the annual Temperature will be somewhat *higher* than the mean average, and in the hilly parts of the State somewhat lower. 199 days have been *fair*, and 166 days have been cloudy, prevailingly so. There has been *rain*, exclusive of mere sprinklings, on 53 days. There have been 34 inches of snow, The *Wind* has been North 34 days, North West 99, West 28, South West 66, South 31, South East 23, East 16, and North East 68.

On 1st September there was a most beautiful, splendid and perfect *Corona Borealis*, though it did not advance far from the north towards the Equator, while its appearance was of short duration.

The 13th November was memorable for the rare phenomenon of a *shower of fire*, lasting during the most of the last half of the night. What are vulgarly called "*falling stars*" were seen sportively descending, in a thousand forms, of different splendors, seeming about to set the whole heavens in a blaze of light. They were in a *high* region, as they were seen from the British Provinces to the West India Islands. In many places, the drought lessened greatly the productions of the earth; while, in other places, the rains were super-abundant. On the whole, the year enjoyed its average of blessings.

Medfield, 1st Jan. 1834.

RELIGIOUS INTELLIGENCE.

The New England Society in this city, observed their anniversary commemoration of the *Plymouth Pilgrims*, on Monday the 23d inst.

After an excellent dinner, prepared by Mr. Stewart, an Address was delivered by Dr. Moses Holbrook, which was listened to with pleased attention, and received with applause. Several appropriate toasts were given, adapted to the occasion. The Rev. Dr. Harris, from Dorchester, Mass. who was present as an invited guest, being called upon for a toast, rose and made some prefatory remarks, which, as they contain historical references not generally known, we will endeavor to repeat. He expressed the gratification which he felt in being indulged the opportunity of uniting with the Society in testifying his high respect for the *Plymouth Pilgrims;* and observed, that veneration for the forefathers of New England, always cherished by him, had been strenthened by circumstances directly calculated to bring their history to the mind, and their virtues to the heart. He stated that the town of *Dorchester*, where he had been minister forty years, was next to Salem, the oldest in Massachusetts proper, and is remarkable for retaining unchanged some of the original institutions, considerable of the primitive simplicity of manners, and much of the unaffected piety of the *Puritans;* that it is the town of which STOUGHTON was an early inhabitant, a man celebrated as one of the munificent benefactors of Harvard College, a Scholar, a Divine, a Judge, a Governor, who, in his election sermon, said, "God sifted a whole nation to send choice grain into New-England;" the town, too, that in 1696 sent a select company, with a constituted Church and ordained Pastor, to form a settlement on Ashley river, in this immediate vicinity, whose records state, that on the Sabbath after their arrival, "the Lord's supper was administered for the first time in South Carolina;" and the Doctor added that he considered *his* Dorchester and *ours* as forming a kind of affinity and alliance between us. Only the graves of that little band of settlers remain (said he,) but that he had come to invoke the hallowed spirit by which they were actuated, to sanctify the recollections and the greetings of the present occasion. Having made these statements, he offered as a toast—"the spirit of the ancient settlers on Ashley River from New England, which mingled the *piety* of the

North with the *hospitality* of the South, in early, may it be in lasting accordance!"

When the Rev. Mr. Swett was called on, in some very pertinent remarks he stated our obligations to the settlers of New England, for the early provision they made for the support of religion, and the founding of free schools, by which their posterity, in all time to come, might be trained up in the knowledge which would make them useful and honorable members of society, and that righteousness which exalteth a nation; and concluding by a particular reference to the foundations which they laid for many generations in the Schools Academies and Colleges, which have now become the glory of our times.

The evening was cheered and closed by those reminiscences of the past, and anticipations of the future, which glow in the heart of the true lovers of their country.—*Charleston Courier, Dec. 25.*

January 1st, 1834.—An ancient custom prevails in the city of Albany. On new-year's day every house is thrown open, and an exchange of kind greeting throughout the city takes place. January 1st, 1834, will make a new a blessed era in the habits of our city and in the temperance reformation. Heretofore alcohol in all its disguises was freely given and freely drank; but on that day many simply offered their friends that precious but too long neglected beverage, *cold water;* others added lemonade, coffee and wine. In no private family, perhaps with one or two exceptions, was ardent spirit offered. This is a change indeed.

The wine was much out of favor; the stoppers were permitted to remain; the wine glasses remained unturned, so that could the contents of the bottles have felt mortification and chagrin, it must have been experienced to a great degree, and the complete loss of public favor.

The new mayor, Erastus Corning, Esq. doubtless found no disadvantage in discontinuing ardent spirit from his list of refreshments; and the high honor has been reserved for him to be the first mayor of the city to act so commendable an example. Let his honor preserve a straight forward consistent course with regard to this great subject of freeing our city from the curse of rum; let him administer the laws as they now are, until better can be made, with firmness, and he will find that he will secure the confidence and support of all parties, except it may be the rum party—from that party he would find but a *loltering* support in the hour of trial.

Among the thousands that called to pay their respects to the mayor, only two presented themselves intoxicated, and they were not permitted to enter. Space will not permit a notice of examples set by other public officers. The acts of public men are public property,—if for good they should be known—if for evil, they too should be known. We shall redeem our promise, whenever we know of hindrance in the way of completing this great and blessed temperance reformation—we shall without fear state them, no matter who such statements hit. If the highest dignitaries in the State throw themselves like mountains in the way of this cause to impede its course, we shall not hesitate to let the people know it; nor can they with reason complain, for what they do in the presence of the whole city, they cannot object that the whole State should know.

Extract of a letter from a gentleman in the County of Plymouth to his friend in Boston.

Success of the Temperance Cause.—"You ask me how we succeed in our part of the Commonwealth in the cause of Temperance? To this I answer, with much satisfaction, that we are doing exceeding well. Mr. Hildreth, the Society's agent, is here, or hereabouts, and is much engaged in the way of his duty. His manner of lecturing is highly approved, and therr is no doubt that his active and unwearied efforts will have a salutary effect upon those, who have been disposed rather to ridicule all attempts at this important moral improvement, than to aid in the endeavor to stay the progress of that most hideous and fearful hydra, Intemperance. There is a seriousness, an appropriate solemnity and engagedness in his delivery, which cannot fail to draw the most profoud attention, and which has a most favorable influence upon his hearers. We can all joke and jest about rum-drinking; the weapons of wit and ridicule are made much use of by many, but Mr. Hildreth is otherwise disposed in his addresses;—though he is in earnest, urgent and impelling in all that he says, yet he is grave and dignified, and frequently exhibiting much feeling and pathos. This is the sure method to gain hearers, proselytes and adherents to the good cause; far better than to run on in a strain of anecdote, story-telling and popular *fun*, as the manner of some is, and of which there has been too much. We have had several lecturers, but none more acceptable than Mr Hildreth. His whole mind, thought and efforts are in exercise; he is exceedingly industrious and faithful to his engagement, even to exactness. In fact he is doing much good, and I hope his exertions will be rewarded with the approbation of his employers, as well as of those who have the pleasure to listen to his addresses.

Robert Owen's Disciples.—The following account of a recent meeting of these deluded persons on the Lord's day, is abridged from the London Courier, and may be useful in showing the necessity of laboring, by all the means in our power, to resist the efforts which the great enemy of souls is making through his emissaries on earth.

The disciples of Mr Owen hold their weekly meeting at a large building, (on Sunday) entitled the "National Equitable Exchange," which is situated in Charlotte street, Fitzroy square.

On advancing into the area of the building, an extensive, barn-like, newly white washed room, perhaps two hundred feet in length, by 60 or 70 feet in width, is presented to the sight. This room, in the center, from end to end is covered with a skylight. On either side—the said sides being under the two galleries—are to be seen shop counters, which, even on the Sabbath, are not deserted by their attendants, covered with articles of all descriptions; the majority, however, being such as are in common use in families, household furniture, &c. In one corner, also, is to be seen a stand containing a large number of copies of penny-publications, such as the Cosmopolite, the Crisis, and various writings by Mr Owen, and Tom Paine's Age of Reason, and works of a similar tendency. In one corner of the building there is a butcher's stall, and one for green-grocery.

At the end of the gallery, a railing has been erected, and within it are various chairs, a grand piano-forte, and tables. From this balcony, Mr Owen and others address the assemblage. Immediately behind sits the performer on the piano forte. This person is supported on either side by several violin and flute players, and directly facing him, on the bench, sit seven or eight young women and one man, (basso) who, at the appointed moment walk forward and sing.

About half past eleven o'clock, the "orchestra" struck up the overture to Dr. Arne's opera of Artaxerxes, which was followed by a vocal quartette, commencing with these words—"Let all the people hear the truth." One of the female singers possesses a full, fine-toned voice, which she manages with skill. The quartette performed, a respectably dressed man pressed forward and addressed the congregation, which might amount to between 300 and 400.

In the absence of Mr Owen, who is out of town, at the termination of the lecture, the lecturer announced that on the following evening a 'ball' would be held in Poland street, the tickets of admission to which would be, single tickets 1s. each, double ditto 1s. 6d.

Another quartette and chorus were then sung. After which the preacher again stepped forward and informed the assemblage, that he had, in the course of the past week, sent a letter to the Bishop of London, challenging him to a controversy. On the following day he intended to send a similar challenge to Mr Irving. He had offered to prove the truth and superiority of the "New System" over the "Old" in controversy with the chief of the party which he would designate as the "Moderates," and him of the "Fanatics."

Thus terminated the morning lecture, and the congregation walked out of the building to one of Weipple's concertos or quadrilles.

At seven o'clock in the evening, another lecture, by the same gentleman, was delivered, preparatory to which, the orchestra played Mazzinghi's Overture to the Exile, which was followed by a sestette and chorus of a very lively character.

After an address from three of the officers of the establishment, the young lady already named, sang, "She sung in fairy bowers," adapted to an exquisite air of Rossini's, and the evening's performance was wound up with the overture to Mozart's opera of *Cosi fan tutti.*

At this meeting there could not have been fewer than 2,000 or 3,000 persons, of whom well-dressed females, respectable looking persons chiefly of the class of dress makers, small shopkeepers, and servants, formed a very large proportion.

In the course of the week, one or two lectures are delivered; but they, we understand, are not so numerously patronized. During the morning lecture, several persons with pen and ink in their hands, were going round the premises "taking stock." The process is gone through every Sunday.

In the evening, the building is lighted up with about fifteen large and handsomely gilt chandelier lamps, with ground glass globes.

S. S. Journal.

Dedication at Waterville, Me. The Union Meeting-house in Waterville, (West Parish) was dedicated to Almighty God on the first inst. Every part of the house was crowded, and many that came were unable to gain admission.

The following clergymen, belonging to four different denominations, officiated on the occasion. The Rev. Mr. Farmer of Belgrade, made the introductory prayer, and read selections of scripture. The Rev. Mr. Kean of Augusta, made the dedicatory prayer. The Rev. Mr. Gardner of Waterville preached the sermon. The Rev. Prof. Newton of Waterville College, delivered the Address and offered the concluding prayer.—[Com.]

CONGRESSIONAL INTELLIGENCE.

In Senate, on Monday, Jan. 6th. The Vice President laid before the Senate a communication from the Secretary of State, inclosing the commissions of Mr Duane and Mr Taney, required by a call of the Senate.

A number of Memorials on the subject of the deposites were presented.

Mr Benton resumed his remarks in reply to Mr Clay, and continued until 3 o'clock, when, without coming to a conclusion, he gave way to a motion to adjourn.

Mr Lewis of Alabama, offered a resolution instructing the Committee on Indian Affairs, to inquire into the treaty with the Creek Indians.

The Chair presented to the House a Message from the President, respecting presents received by American citizens from foreign powers and the House then adjourned.

In Senate, on Tuesday, Mr Wright presented the memorial of the New-York Board of Trade, which was referred to the Committee on Finance. Mr Webster observed that the Committee on Finance were anxious to submit to the Senate their sentiments on the question of removing the deposites, but that they could not do so with propriety until the principal document—the report of the Secretary of the Treasury—was referred to them; and that he should, at as early a day as he could, move the Senate that the whole subject be referred to that Committee. Mr Benton resumed and concluded his remarks on the subject of the removal of the deposites. At the close he submitted a resolution to the effect that Nicholas Biddle, the President of the Bank, should be summoned before the bar of the Senate *to be examined on oath*, touching the late curtailment of discounts and the application of the moneys of the Bank to electioneering and political objects.

In the House of Represetatives the bill making an appropriation in part for the service of government for the year 1834, having been returned from the Senate with amendments, was referred to the Committee of the Whole. Mr Binney began a speech on the question of the removal of the deposits.

In the House on Wednesday the Deposite Debate was continued by Mr Binney, and in the Senate by Mr Southard, till the hour of adjournment. There was no important business transacted in either house. The amendment of Mr Benton to Mr Clay's resolution—directing Mr Biddle, President of the U S Bank, to appear at the Senate—was rejected by a vote of 34 to 12. In the House Mr Harper from the Committee on Commerce reported a bill to establish a marine hospital at Portland.

In the Senate, on Wednesday, the time was principally occupied by remarks of Mr Southard, on the Deposite question.

In the Senate, on Thursday, a memorial presented by Mr Shepley from certain citizens in Maine, praying that slavery might be abolished in the District of Columbia, excited some debate between Messrs Shepley, Preston, Sprague and Chambers. Finally Mr P withdrew his objection, and the memorial took the usual course.—Mr Southard continued his remarks on the Deposite question, till the hour of adjournment. Mr Binney resumed his remarks on the Deposite question. When he concluded, Mr Cambreleng, after a few prefatory remarks, moved the *Previous Question*, which the House *refused* (108 to 89) to order.

In the House, Mr Binney concluded his remarks on the Bank question.

Massachusetts Legislature.—Thursday, Jan. 9. In the Senate, Messrs. Boise of Hampden, Strong of Berkshire and Nichols of Essex, were qualified and took there seats.

From the House was received a certificate of the election of Messrs. Davis and Morton as candidates for Governor, to be presented to the Senate, and at 11 o'clock the Senate proceeded to an election thereupon, when the whole number of votes was 37; choice, 19; J. Davis, 30; M. Morton, 4; blanks, 3. *John Davis was declared elected Governor for the ensuing year.*

In the House, at 11 o'clock, the House proceeded to elect two candidates for L. Governor, to be sent to the Senate. Messrs. Armstrong and Lathrop, were declared the two candidates to be presented to the Senate, and messages were sent to that end by Special Committees.

On motion of Mr Russell the Committee on the Judiciary were instructed to inquire into the expediency of repealing the law for the equal apportionment of property among the bona-fide creditors in case of bankruptcy; also to the same Committee, on motion of Mr Saltonstall, the Act relating to Marriages.

On Friday the Senate proceeded to the choice of Lt. Governor, when, on counting the ballots, it appeared that Samuel T. Armstrong, had 30, and was declared elected. Samuel Lathrop had 7.

In Convention. The convention proceeded to the election of Counsellors from the people at large, and on counting the ballots it appeared that

Messrs. Luke Fisk; Joseph Bowman; David Mack, Jr; Benjamin Sheldon; Howard Lathrop; Elijah Swift; James Richardson; William Ferson, and James Savage, were elected.

The whole number of votes for Counsellors was 504, and the highest number for any one candidate, (Mr Fisk) 328.

Edward D. Bangs, Esq. was elected Secretary of State. Whole number of votes 386. Mr Bangs had 378.

The whole number of votes for Treasurer was 460, Hezekiah Barnard had 449, and was declared elected.

In the Senate on Saturday Mr Stephens of Berkshire was qualified and took his seat.

The President communicated letters from Messrs. Armstrong, Barnard, and Bangs, accepting the offices to which they were yesterday elected.

In the House on motion of Mr White, ordered that committee on Banks report on expediency of instructing the delegation in Congress from this State to procure the charter of a Bank of the United States with a capital of fifty millions dollars.

In Senate on Monday, an order from the House instructing the Committee on Banks to consider and report on the expediency of instructing the Delegation in Congress to endeavor to procure the charter of a U. S. Bank on the plan submitted by Mr White [mentioned Saturday] was read, and non-concurred, and said order committed to Messrs. Barton and Williams of a Joint Committee, to which the House concurred and joined Messrs. White, Boot and Ruggles.

In the House, a Resolve, reported by Mr Austin from Special Committee, that in all civil cases where the amount pending does not exceed $50, said case, with consent of both parties, shall be decided by Court, without intervention of Juries, Passed to a second reading.

In Senate on Tuesday, on motion of Mr Marston of Barnstable,

Ordered, that Messrs. Wells of Franklin, and Williams of Hampshire, with such as the House may join, be a committee to inquire if any, and which, of the banking corporations within the commonwealth have entered into any compact, on agreement with the Treasury Department of the United States, relative to the receiving and disposing of deposites of the public moneys arising from the revenue of the United States; what is the tenor or import of such compact or agreement, if any such exist; and whether any thing therein contained, be incompatible with the principles and provisions of the several acts of incorporation upon which those institutions are founded; and that said committee be empowered to send for such persons and papers as may be deemed necessary for the purposes of this investigation.

In the House, on motion of Mr Thayer of Braintree,

Ordered, That a committee of one from each county be appointed to consider the expediency of so far altering or amending the Constitution of this Commonwealth, that the House of Representatives shall consist of a number not less than two hundred nor more than four hundred members.

In the Senate on Wednesday, on motion of Mr Adan, it was

Ordered, That the Committee on Probate and Chancery consider and report if any, and what alterations are required in the laws regulating the mode of giving and filling bonds, by Guardians authorised to sell the real estate of their Wards.

In the House, on motion of Mr Hilliard of Cambridge,

Ordered, That the Committee appointed upon the subject of the license law, be instructed to inquire into the expediency of passing an act giving authority to each city, town, &c. within the commonwealth the power of determining at a legal annual meeting, holden for the purpose, without appeal to any other tribunal, whether any license shall be granted for retailing spirituous liquors within said place for the year next ensuing.

The order from the Senate in relation to the Banks, which have contracted with the Treasury to receive the deposits of the U. S. was passed, and Messrs. Cushing of Newburyport, Lincoln of Worcester, and Hathaway of Freetown, were joined.

The Committee on the Judiciary was instructed to enquire, what alteration is necessary in the laws respecting Parishes and Religious Societies in consequence of the amendment of the Constitution recently adopted by the people.

Bill for the more speedy decision of civil actions, passed to a third reading

This is the bill introduced by Mr Austin on Friday.

GENERAL INTELLIGENCE.

Samuel Greele Esq. was on Monday last, elected Alderman, in place of Hon. Jas. Savage, who declined serving.

Public Meeting.—At a very large meeting of Merchants, Traders, Mechanics and others, holden by adjournment, at Faneuil Hall, on Saturday evening, 11th of January, 'To obtain an expression of public sentiment, in relation to the existing state of trade, occasioned by the deranged state of the Money Market;' the resolutions were offered by George Bond, Esq. and advocated by the mover, and by Messrs. Henry Williams and P. P. F. Degrand, which ascribed the present embarrasments,—First, to a spirit of speculation and over-trading,—the usual effects of long continued prosperity; and, Secondly, to the transferring the collection of the National revenue, from the National Bank to the State Banks, and thereby paralyzing, in some degree, the action of that Institution, by whose large capital, solid credit, and extensive resources, the business operations of the whole country have been sustained and promoted, and recommending an immediate restoration of the Deposites to the U. S. Bank. These were passed nearly unanimously.

Mer. Jour. of Friday the 10th.

Attempt at Highway Robbery.—Last evening, says the Advocate, Messrs. Payson and Fenno, provision dealers in this city, who reside in Chelsea, were on their way home in a wagon, when they were stopped, near Powder Horn Hill, in Chelsea, by a man on foot who presented a pistol and demanded their money. Mr. Fenno leaped from the wagon, and seized the robber, who had jumped from his horse, when the latter, finding he was about to be overpowered, got away, remounted his horse, and rode off, first discharging his pistol at Mr. Fenno, the ball from which passed through his frock coat under his arm, grazing his side. The hue and cry was raised, and several men went in pursuit, but we have not learned that any traces of the ruffian have yet been discovered.

From the Annual Catalogue of the Andover Theological Seminary we learn that the Senior Class in that Institution numbers 55, the middle 52, Junior 30, Residents 2; total, 139. The Officers are now as follows:—Rev. Ebenezer Porter, President; Rev. Leonard Woods, Abbot Professor of Christian Theology; Rev. Moses Stuart, Associate Professor of Sacred Literature; Rev. Thomas H. Skinner, Bartlett Professor of Sacred Rhetoric; Rev. Ralph Emerson, Brown Professor of Ecclesiastical History, and Lecturer on Pastoral Duties; D. Talcot Smith Teacher of Hebrew.—*Mer Jour*

The Legislature of New York met on Tuesday at Albany, and the Governor's message was received the same day, from which (in the Troy Press) we learn that the earnings of the convicts in the Mount Pleasant prison, during the last fiscal year, exceed the ordinary expenses of that establishment $3,255; and the earnings of the convicts in Auburn prison, $8,525. On the first day of December there were 833 convicts in the former, and 672 in the latter. A new and separate prison is recommended for *females*. There are said to be 1,000 insane persons in the state; and the Governor in advising a new establishment for them refers to the fact we have lately dwelt upon, that of recent cases under the treatment of the best regulated asylums 80 and sometimes 90 patients in 100, have been restored.

A New Church. We understand that the Catholics of this city have determined to erect a new church during the ensuing season, to be ready for use in July or August. The lot of land purchased for this purpose (at a dollar a square foot) is situate on the corner of Pond and Cooper streets, and contains 6,800 square feet. It is proposed to erect a handsome building of at least 70 feet by 50, with galleries.—*Journal.*

Extensive Bank Rocbery.—The Bank of Philadelphia was entered on Sunday last, it is supposed with false keys, and robbed of sixty-three thousand dollars. The depredators are said to have taken away the exchange notes, and the Philadelphia bank notes under the denomination of a hundred. The notes of a higher value were left untouched. No specie is missing.

Maryland.—On the 1st inst Gov Thomas, of Maryland communicated to the Legislature his annual Message. It appears that the question of boundary between that State and Virginia, still remains unsettled, and that there is no hope of an amicable adjustment of it. The subject of Internal Improvement is treated at some length. The Governor expresses the hope, that both the Chesapeake and Ohio Canal, and the Baltimoae and Ohio Rail Road will receive important aid from the National Treasury; and that Pensylvauia will relax the policy, which prevents the extension of the Baltimore and Susquehannah Rail Road beyond the limits of Maryland. The Rail Road from Baltimore to Washington will undoubtedly be within the time prescribed. The subjects of education and of the militia are especially recommended to the consideration of the Legislature. Gov Thomas has been reelected by the Legislature in Convention. The vote was as follows: Thomas 48, Lloyd 46, Marriot 1.

Three Days Later from France. The Manchester, at New York, has brought Paris papers to November 15th.

The accounts from Spain are more favorable to the Quen. St. Sebastian had not fallen into the hands of the insurgents as before reported, and in several recent engagements, not however of an important character, the Queen's troops had been victorious. The project of an intervention by France had been postponed for the present.

The St Petersburgh Gazette of the 26the Oct announces that the Imperial court has gone into mourning for King Ferdinand VII.

The cholera had broken out at Drameix in Sweden. Out of 157 patients, 82 had died, and 35 recovered. In the suberbs of Chrisfianna there had been within a few days, 78 cases and 34 deaths.

The Museum of the Louvre now contains 906 objects of ancient sculpture, and 3,285 pictures.

We have advices from Buenos Ayres to 27th Oct. Civil war had again broken out, and business was entirely suspended—several battles had been fought ontside the city—the insurgents were stronger rather than the Government party, and were completely besieging the place.

MARRIAGES.

In this city Monday evening, by Rev. Dr. Sharp, Capt. Nathaniel Hamlin to Miss Sarah Ann, third daughter of Mr Job Hallet.

In this city, Mr James B. Mitchell to Miss Susan Ann Martha B. Davis.

In Hardwick, Dec. 31, by Rev. Martyn Tupper, Mr Beman Sibley, of Greenwich, to Miss Maria Utley.

In Belgrade Me. by the Rev. M: Farmer, Mr Joshua L. Heath of Augusta to Miss Lucinda Page of Belgrade.

DEATHS.

In this city Mrs Martha, wife of Mr Isaac C Pray, aged 50; Mr Job Baker, 29; Mr Lewis Homer, 28; Harriet Elizabeth, only child of Samuel and Elizabeth Hall, 3 years; Mr Joseph Remick, 53; Edward Francis; youngest son of Mr Charles Leighton, 11 months; Mr Lewis Homer, 28. On Thursday evening, Maria, eldest daughter of Mr Samuel Millard, 9.

In Cambridge, widow Mary Currier, 55

In Lexington, 2d inst Mrs Susan Adams, 47 years.

In Salem, Mr Thomas Webb, 50; Mr James Kilnsley, 48; Capt Thorndike Proctor, 45.

In Jamesville, N Y Jan 1, Mr John S Foster formerly of this city.

In Colleton District, S C. on the 30th ult Col William Cottesworth Pinckney, 64.

In Portsmouth, N H. on the 25th Dec, Miss Harriet B Reding, aged 42.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141, Washington Street, the North American Review No. 82, for January, 1834.

CONTENTS.

Art. I. Life of Cowper. The Life of William Cowper, Esq. By Thomas Taylor.

Art. II. Decandolle's Botany. 1. Theorie Elementaire de la Botanique, ou Exposition des Principes de la Classification naturelle, &c, Par M. A. P. Decandolle. Second Edition, revue et augmentee. 2. A Grammar of Botany, illustrative of artificial, as well as natural Classification, with an explanation of Jussieu's system. By James Edward Smith, H. D. President of the Linnæan Society, &c. 3. Introduction to the Natural System of Botany: or a systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom. By John Lindley, F. R. S., L. S., G. S., Professor of Botany in the University of London, &c. First American Edition, with an Appendix. By John Torrey, M. D.

Art. III. Story's Constitutional Law. Commentaries on the Constitution of the United States; with a Preliminary Review of the Constitutional History of the Colonies and States, before the Adoption of the Constitution. By Joseph Story, LL. D., Dane Professor of Law in Harvard University.

IV. The Whale Fishery. 1. An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery. By William Scoresby Jr. F. R. S. E. 2. Journal of a Voyage to the Northern Whale Fishery, including Researches and Discoveries on the Eastern Coast of West Greenland, made in the summer of 1822. By Wm. Scoresby, Jr. F. R. S. E. 3. Discovery and Adventure in the Polar Seas and Regions, with an Account of the Whale Fishery. Harper's Family Library, No. 14. 4. Scientific Tracts. Nos. 18 and 24.—Whale Fishery.

V. Last Moments of Eminent Men. De Euthanasia Medica. Prolusio Academica. Auctore C. F. H. Marx.

VI. Hutchinson's Third Volume. The History of Massachusetts's Bay, from 1749 to 1744; comprising a detailed Narrative of the Origin and Early Stages of the American Revolution. By Thomas Hutchinson, Esq. LL. D., formerly Governor of the Province. Edited from the author's MS., by his Grandson, the Rev. John Hutchinson, M. A.

VII. Early Literature of Modern Europe. 1. Tableau Historique de la Litterature Francaise. Par M. J. de Chenier. 2. Historia de la Literatura Espanola escrita en aleman por F. Bouterwek, traducida al castellano y adicionada. Par D. Jose Gomez de la Cortina y D. Nicolas Hugalde y Mollinndo.

VIII. Memoirs of Brissot. Memoires de Brissot, Membre de l' Assemblee Legislative et de la Convention Nationale, sur ses Contemporains et la Revolution Francaise. Publies par son Fils avec des Eclaircissemens Historiques. Par M. F. de Montrol.

IX. The Annuals. 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.

X. Men and Manners in America. Men and Manners in America. By the author of Cyril Thornton, etc.

Jan. 11.

THE CHILDHOOD OF JESUS.

A Christmas and New Years Gift from a Pastor to the Children of his flock. Price 12 1-2 cents This day published and for sale by RUSSELL, ODIORNE & CO. Dec. 28.

NEW BOOKS.

Suitable for Christmas and New Years Presents.

THE Children's Friend, translated from the French with plates.
Atlantic Tales, or pictures of Youth by Mrs Leslie.
Letters from a Mother to her Daughter.
Book of Sports.
Entertaining Anecdotes of Washington, exhibiting his patriotism, benevolence and piety; with engravings.
Child's picture Book of Indians.
Stories of Poland.
Child's Book of the Atmosphere.
Young Man's Guide.
The Daughter's own Book.
The Vegetable World.
The Boys own week day book, with many engravings.
Life of St Paul.
Manly Piety, in its Principles.
Meditation for the Afflicted, Sick and Dying.
The Young Man's own Book.
Young Ladies' own Book.
Boys own Book.
Little Girls own Book.
Childs' own Book, with 250 engravings,
With a variety of Colored Toys.

ANNUALS.

Amulet—Forget me not—Friendship's Offering—Token—Religious Souvenir—The Offering—The Pearl—Childs' Annual—with other new works.

Likewise a good assortment of Ladies pocket books, needle books and card cases, portfolios and everpointed pencil cases &c.

For sale by S. G. SIMPKINS, Court Street, corner of Brattle Street. Dec. 21.

BERKELEY THE BANKER PART II.—AND VANDERPUT AND SNOEK, being Nos. 15 and 6 Illustrations of Political Economy. By Harriet Martineau. Just Published by L. C. BOWLES. Dec. 21.

DEVOTIONAL EXERCISES, consisting of Reflections and Prayers for the use of Young Persons; to which is added a Guide to the study of the Scriptures. By Harriet Martineau, with a portrait of the author. Just published and for sale by RUSSELL, ODIORNE & CO. Dec. 28.

SCRIPTURAL INTERPRETER

JUST published by L. C. BOWLES, 141 Washington street. The Scriptural Interpreter, Vol. IV. No. IV.

CONTENTS

Practical Remarks—Matt. xii. 46—50; Translation and Exposition—Matt. xiii. 1—23; Remarks on the received version of the New Testament; Our Lord's Reply to his Disciples—Matt. xiii. 10—17; Common Mistakes in the mode of forming a judgment of the Old Testament; The meaning of the word 'Mystery.'

NEW BOOKS THIS WEEK.

ATLANTIC Tales, by Miss Leslie.
Beaumont on the Gastric Juice.
Children's Friend, from the French of M. Berquin.
Diary of an Ennuyee.
Family Library. Vol. 64 Montgomery.
Lectures on General Literature.
Hall's Help to Zion's Travellers.
Jack Downing's letters. 2d edition.
Life and genius of Dr Johnson
Letters from a mother to her daughter.
Memoir of Spurzheim, by Carmichael.
Maternal Solicitude, by Searle.
Peter Simple, Vol. 2d.
Ripley's examination of Stuart on baptism.
Waldemar, a tale of the thirty years war.
Willard's (Mrs) Journal and letters from Europe.

LILLY, WAIT & CO. 121 Washington-street. Dec. 28.

MORE ANNUALS.

HEATH'S Picturesque Album.
The Landscape Album.
The Literary Souvenir.
The New-year's Gift.
The Friend's Annual.
The Child's Annual.
The Youth's Sketch Book.
The Gem.

Just received by LILLY, WAIT & CO. 121 Washington-street. Dec. 28.

LILLY, WAIT & CO. 121 Washington-street. Just published.

THE YOUNG LADIES BOOK. A manual of Elegant Recreations, Exercises and Pursuits. The third edition of this beautiful work has recently issued from the press, with renewed attractions. It forms a neat duodecimo volume of 504 pages, filled with highly finished embellishments, and embracing in its contents a variety of important information, of indispensable value to a lady. The talent, labor and expense bestowed on this volume are apparent at the first glance, and we have seen no work, which offers a more gratifying proof of the advancement of the arts in this country. The interesting and popular studies of conchology, mineralogy, and Botany, are here explained in a full and entertaining manner, nor are other subjects of a less scientific nature forgotten. Dec. 28

THE LOOM AND THE LUGGER.

JUST Published 'The LOOM and the LUGGER' part 1, being No. 17, Illustrations of Political Economy by H. Martineau. L. C. BOWLES, 141 Washington Street. Dec. 28.

LIFE OF THORBURN.

FORTY years Residence in America; or the doctrine of a Particular Providence illustrated in the Life of Grant Thorburn, Seedsman, of New York.—Written by himself.

This unique and racy work is filled with instructing sketches and harrowing scenes that occurred during the prevalence of the yellow fever in New York; and, contains many anecdotes and letters of Thomas Paine & the celebrated infidel, illustrative of his character.

This day published by RUSSELL, ODIORNE & CO. Dec. 21.

ANNUALS for 1834.

The Token with 14 engravings.		
The Offering,	11	do.
The Pearl,	8	do
Friendship's Offering,	12	do.
Oriental Annual,	25	do.
Religious Souvenir,	8	do.
The Amulet,	11	do
The Forget Me Not,	11	do.
The Keepsake,	14	do.
Landscape Annual,	24	do.
Young Lady's Book,		
The Child's Annual, &c.		

Dissected Maps, of various kinds, with a variety of other articles suitable for presents. Dec. 28.

LILLY, WAIT AND CO.
No. 124 Washington Street,
Have this day published,

THE YOUNG MAN'S GUIDE. *Contents.* On the formation of business; On amusement and indulgences; On improvement of the mind; On moral and social improvement; On marriage; On criminal conduct,

Major Jack Downing's Life and Letters.

This day received.

The Baltimore Medical and Surgical Journal, No. 1, for October.

Indian Wars, in the West. By Timothy Flint.

The Personal Narrative of James O. Pattie, of Kentucky.

The Book of Psalms, translated into English verse. By Edward G. Marsh.

The Traveller's own book, or Trade through North America, and the West Indies.

Life of Grant Thorburn.

Scenes in our Parish.

Autobiography of John Galt.

Lovell's Folly. By Mrs Hentz.

MR Gannett's Sermon on the 'Christian Ministry.' Just published by L. C. Bowles 141 Washington Street. A Discourse Delivered at the Ordination of Rev. Andrew P. Peabody, over the Society at Portsmouth, N. H. as Colleague Pastor with Rev. Nathan Parker D. D. October 24th, 1833. By Ezra S. Gannett. Published by Request. Dec. 28.

POETRY.

ON THE DEATH OF A FRIEND.

BY JAMES MONTGOMERY.

Friend after friend departs
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end,
Were this frail world our final rest,
Living or dying, none were blest.

Beyond the flight of time,—
Beyond the reign of death,—
There surely is some blessed clime
Where life is not a breath;
Nor life's affections, transient fire
Whose sparks fly upwards and expire.

There is a world above
Where parting is unknown;
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere.

Thus star by star declines
Till all are past away;
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night
But hide themselves in heaven's own light.

MISCELLANEOUS.

PERILS OF THE WHALE FISHERY.

The following interesting passage is taken from the article in the last number of the North American Review on the Whale Fishery.

As the whale ship escapes with perhaps fewer disasters, so the men are generally more healthy than any other seafaring employments. They experience nothing so fearful, as many merchant ships do, from the direful diseases of the tropical regions. Those ships, however, which frequent stormy seas, and remain long abroad without fresh provisions, often find the scurvy making its fearful ravages. It is also true, that the unfortunate man, who is not active enough to elude the line, is sometimes carried down by it. Sometimes bones are broken, and lives lost, in the rough contests with the inhabitants of the deep. Sometimes a boat's crew is separated and never heard of, though they generally reach the land, or are rescued by some other vessel. Notwithstanding these causes of disaster, ship after ship returns without losing a man by death.

Among the accidents that have occurred in the prosecution of this business, the loss of the ship Essex, Capt. George Pollard, Jr. of Nantucket, is one of the most remarkable. It was thus described in an authentic narrative of the event, published by the mate of the ship, Mr Owen Chase:

'I observed a very large spermaceti whale, as well as I could judge about eighty-five (?) feet in length. He broke water about twenty rods off our weather bow, and was lying quietly with his head in a direction for the ship. He spouted two or three times, and then disappeared. In less than three seconds he came up again, about the length of the ship off, and made directly for us, at the rate of about three knots. The ship was then going with about the same velocity. His appearance and attitude gave us at first no alarm, but while I stood watching his movements and observing him, but a ship's length off, coming down for us with great celerity, I involuntarily ordered the boy at the helm to put it hard up, intending to sheer off and avoid him. The words were scarcely out of my mouth before he came down upon us at full speed, and struck the ship with his head just forward of the fore chains. He gave us such an appalling and tremendous jar as nearly threw us all on our faces. The ship brought up as suddenly and violently as if she had struck a rock, and trembled for a few moments like a leaf. We looked at each other in perfect amazement, deprived almost of the power of speech. Many minutes elapsed before we were able to realize the dreadful accident, during which time he passed under the ship, grazing her keel as he went along, came up alongside her to leeward, and lay on the top of the water, apparently stunned with the violence of the blow, for the space of a minute. He then suddenly started off in a direction to leeward. After a few moments' reflection, and recovering in some measure from the sudden consternation that had seized us, I, of course, concluded that he had stove a hole in the ship, and that it would be necessary to set the pumps going. Accordingly they were rigged, but had not been in operation more than one minute, before I perceived the head of the ship to be gradually settling down in the water. I then ordered the signal to be set for the other boats, (at that time in pursuit of whales,) which I had scarcely despatched, before I again discovered the whale apparently in convulsions on the top of the water about one hundred rods to leeward. He was enveloped in the foam, that his continual and violent threshing about in the water had created around him, and I could distinctly see him smite his jaws together as if distracted with rage and fury. He remained a short time in this situation, and then started off with great velocity across the bows of the ship to windward. By this time the ship had settled down a considerable distance in the water, and I gave her up as lost. I however, ordered the pumps to be kept constantly going, and endeavored to collect my thoughts for the occasion. I turned to the boats, two of which we then had with the ship, with an intention of clearing them away and getting all things ready to embark in them, if there should be no other resource left. While my attention was thus engaged for a moment, I was roused by the cry of the man at the hatchway, 'here he is,—he is making for us again.' I turned around, and saw him about one hundred rods directly ahead of us, coming down with apparently twice his ordinary speed; and to me it appeared with tenfold fury and vengeance in his aspect. The surf flew in all directions, and his course fowards us was marked by a white foam of a rod in width, which he made with a continual violent threshing of his tail. His head was about half out of water, and in that way he came upon, and again struck the ship I was in hopes when I descried him making for us, that by putting the ship away immediately, I should be able to cross the line of his approach, before he could get up to us, and thus avoid, what I knew, if he should strike us again, would be our inevitable destruction. I called out to the helmsman 'hard up,' but she had not fallen off more than a point before we took the second shock. I should judge the speed of the ship at this time, to have been about three knots, and that of the whale about six. He struck her to windward, directly under the cathead, and completely stove in her bows. He passed under the ship again, went off to leeward, and we saw no more of him.'

This disastrous encounter occurred near the equator, at one thousand miles' distance from land. Provisioned and equipped with whatever they could save from the wreck, twenty men embarked in three slender whale boats, one of which was already crazy and leaky. One boat was never heard of afterwards. The crews of the others suffered every misery that can be conceived, from famine and exposure. In the captain's boat, they drew lots for the privilege of being shot to satisfy the rabid hunger of the rest. After nearly three months, the captain's boat, with two survivors, and the mate's boat with three, were taken up at sea, two thousand miles from the scene of the disaster, by different ships.

There have been other instances of shipwreck, caused by the shock of these leviathans. In 1807, the ship Union of Nantucket, Captain Gardiner, was totally lost between Nantucket and the Azores, by a similar concussion. But no other instance is known, in which the mischief is supposed to have been malignantly designed by the assailant, and, the most experienced whalers believe that even in this case the attack was not intentional. Mr Chase, however, could not be persuaded to think so. He says that all he saw 'produced on his mind the impression of decided and calculating mischief' on the part of this maddened leviathan.

The whaler sometimes roams for months without finding his prey; but he is buoyed up by the expectation of finally reaping the profits of a great voyage. To some minds, the pursuit of such gigantic game has a tinge of the romantic. There must be a thrilling excitement in the adventurous chase. 'The blood more stirs to rouse a lion, than to start a hare.' Many become passionately attached to the business, notwithstanding all its privations, and reluctantly leave it at last. They have moments of most pleasing anxiety, and meet with some incidents of the most enlivening cast. On the south-east coast of Africa is Delego Bay, a calm smooth place, frequented by vessels from various parts of the world. In this bay, a few years since, a whale was observed about equally distant from an American and an English ship. From both, the boats were lowered, manned and pushed off in an instant. They sped with the velocity of the wind. The scene reminds one of the competitors for the prize in Æneas's boat-race on the shores of Sicily.

'Olli certamine summo
Procumbunt: vastis tremit ictibus aenea puppis
Subtrahiturque solum:.'

'Now, one and all they tug amain: They row
At the full stretch, and shake the brazen prow,—
The sea beneath them sinks.'

The English, at first ahead, perceiving their rivals gaining upon them, bore wide off to keep them out of the reach of the whale. When the two boats were nearly abreast, one of the American sailors leaped from his seat, and with extraordinary agility hurled the ponderous harpoon over the English boat,—it struck the monster in the vital part—the English boat shrunk back under the warp,—the waves were crimsoned with blood,—and the American took possession, while the whole bay echoed and re-echoed with repeated shouts of applause.

Our sealers have been equally adventurous in their explorations. A few years since, two Russian discovery ships came in sight of a group of cold inhospitable islands in the Antarctic Ocean. The commander imagined himself a discoverer, and doubtless was prepared, with drawn sword, and with the flag of his sovereign flying over his head, to take possession in the name of the Czar. At this time he was becalmed in a dense fog. Judge of his surprise, when the fog cleared away, to see a little sealing sloop from Connecticut, as quietly riding between his ships, as if lying in the waters of Long Island sound. He learned from the captain, that the islands were well already known, and that he had just returned from exploring the shores of a new land at the south; upon which the Russian gave vent to an expression too harsh to be repeated, but sufficiently significant of his opinion of American enterprise. After the captain of the sloop, he named the discovery 'Palmer's land,' in which the Americans acquiesced, and by this name it appears to be designated on all the recently published Russian and English charts.

POPULAR ERRORS IN MEDICINE.

BY AN EDINBURGH PHYSICIAN.

A very common practice in eating such fruit as cherries, is to swallow the stones, with the vague notion that these promote digestion. No error can be more fatally absurd. Many cases have occured where such practices have been the cause of death, and that of a very excruciating nature. One instance is on record of a lady who died in great agony after years of suffering, and the cause was found to be several large balls found in the intestines, accumulated around clusters of cherry stones. The husks of goosberries are often swallowed with the idea that they prevent any bad effects from the fruit. On the contrary, they are the most indigestible substance that can be swallowed, and pass the stomach without any change, although they cause excessive irritation, and not unfrequently inflammation in the bowels.

Many people put great faith in the wholesomeness of eating only of one dish at dinner. They suppose that the mixture of substances prevents easy digestion. They would not eat fish and flesh, fowl and beef, animal food and vegetables. This seems a plausible notion, but daily practice shows its utter absurdity. What dinner sits easier on the stomach than a slice of roast or boiled mutton, and carrots or turnips, and the indispensable potatoe? What man ever felt the worseof a cut of a cod or turbot, followed by a beef steak, or a slice of roast beef and pudding? In short, a variety of wholesome food does not seem incompatible at meals *if one do not eat too much*—here the error lies.

It is a common practice with bathers, after having walked on a hot day to the sea-side, to sit on the cold, damp rocks, till they cool before going into the water. This is quite erroneous. Never go into the water if over-fatigued, and after profuse and long-continued perspiration, but always prefer plunging in while warm, strong and vigorous, and even with the first drops of perspiration on your brow. There is no fear of sudden transitions from heat to cold being fatal. Many nations run from the hot bath, and plunge into the snow.—What is to be feared, is sudden cold after exhaustion of the body, and while the animal powers are not sufficient to produce a re-action or recovery of the animal heat.

There is a favorite fancy of rendering infants and farther advanced children hardy and strong, by plunging them into cold water. This will certainly not prevent strong infants from growing stronger, but it will and often does kill three children out of five. Infants always thrive best with moderate warmth and a milk-warm bath. The same rule applies to the clothing of infants and children. No child should have so slight clothing as to make it feel the effects of cold—warm materials, loose and wide-made clothing, and exercise, are all indispensable for the health of little ones. But above all things, their heads should be kept cool, and generally uncovered.

Many persons so laud early rising as would lead one to suppose that sleep was one of those lazy, sluggish, and bad practices, that the sooner the custom was abolished the better. Sleep is as necessary to man as food, and as some do with one third the food that others absolutely require, so five hours' sleep is amply sufficient for one, while another requires seven or eight hours. Some men cannot by any possibility sleep more than four or five hours in the twenty-four; and, therefore, true to the inherent selfishness of human nature, they abuse all who sleep longer. No man should be taunted for sleeping eight hours if he can.

Many people do not eat salt with their food, and the fair sex have a notion that this substance darkens the complexion.—Salt seems essential for the health of every human being, more especially in moist climates like ours. Without salt, the body becomes infected with intestinal worms. The case of a lady is mentioned in a medical journal, who had a natural antipathy to salt, and never used it with her food; the consequence was, she became dreadfully infected with these animals. A punishment once existed in Holland, by which criminals were denied the use of salt. the same consequence followed with these wretched beings. We rather think a prejudice exists with some of giving little of no salt to children. No practice can be more cruel or absurd.

WIT IN CHOOSING TEXTS.

A young preacher in the time of James I., being appointed to hold forth before the vice-chancellor and heads of the colleges in Oxford, chose for his text, "What! cannot you watch for one hour?" which carried a personal allusion, as the vice chancellor happened to be one of those heavyheaded persons who cannot attend church without falling asleep. The preacher repeating his text, in an emphatic manner, at the end of every division of his discourse, the unfortunate vice chancellor as often awoke; and this happened so often, that at last, all present could very well see the joke. The vice chancellor was so nettled at the disturbance he had met with, and at the talk it occasioned, that he complained to the Archbishop of Canterbury, who immediately sent for the young man, to reprove him for what he had done. In the course of the conference which ensued between the Archbishop and the preacher, the latter gave so many proofs of his wit and good sense, that his grace procured him the honor of preaching before the king. Here also he had his joke: "James First and Sixth, *Waver not;*" which, of course, every body present saw to be a stroke at the indecisive character of the monarch. James, equally quick-sighted, exclaimed, "He is at me already;" but he was, upon the whole, so well pleased with this clerical wag, as to make him one of his chaplains in ordinary. He afterwards went to Oxford, and preached a farewell sermon on the text, "Sleep on now and take your rest."

DESTRUCTIVE KISSING.

Cicero speaks of a bronze statue of Hercules, which had the features worn away by the frequent osculations of the devout. Several instances of the same kind have occurred in modern times. The face of a figure of the Saviour, among the bronze has reliefs which adorn the Casta Santa at Loretto, has in this way been quite kissed away. The foot of the famous statue of St Peter, in the Vatican, has lost much of its metal by the continual application of the lips and foreheads of votaries; and it has been found necessary to protect the foot of the statue of the Saviour by Michael, in the Minerva, from similar injury, by a brass buskin.

BUSINESS.

Business, says a celebrated writer, is the salt of life, which not only gives a grateful smack to it, but dries up those crudities that would offend, preserves from putrification, and drives off all those blowing flies that would corrupt it. Let a man be sure to drive his business, rather than let it drive him. When a man is but once brought to be driven, he becomes a vassal to his affairs. Reason and right give the quickest despatch. All the entanglements that we meet with, arise from the irrationality of ourselves or others. With a wise and honest man a business is soon ended, but with a fool and knave there is no conclusion, and seldom even a beginning.

TRACT OF THE A. U. A. FOR NOVEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 77 of the Tracts of the American Unitarian Association, on the "Religious opinions and example of Milton, Locke and Newton. Jan. 11.

CHANNINGS BALTIMORE SERMON.

THE few copies that remain of the eleventh edition of this valuable sermon, may be had at this office.

NEW-ENGLAND MAGAZINE,

PUBLISHED by J. T. Buckingham, No. 22, Congress-street, Boston, and to be had of all the Booksellers in the principal Cities in the United States. Issued on the first day of every month, at FIVE DOLLARS a year, the twelve numbers making two volumes of about 500 pages each, at the low price of Two Dollars and fifty cents.

THE public will perceive, by the notice of the editor of the American Monthly Review, that the subscriptions to that work have been transferred to the New-England Magazine. In consequence of this arrangement, the Magazine for January will be transmitted to all the subscribers to the Review, and continued, unless orders be given to the contrary. This arrangement, it is hoped, will be satisfactory to the readers of the former work. The plan of the two works, being in some respects different, an explanation of the course heretofore pursued, and to be continued, in the conduct of the Magazine is here given.

The New-England Magazine is arranged on a play somewhat different from that of any periodical work now published in the United States. It does not, consequently, assume to be a rival to any existing publication. It is intended to occupy a station in the ranks of American periodicals, which seemed to be vacant, and to ask for no other portion of the popular favor than it may be thought to deserve, independent of all its cotemporaries.

The first department of the work consists of ORIGINAL PAPERS, furnished by different gentlemen, many of whom have enjoyed the voluntary approbation of the public for some time. The Editor having adhered to the rule from the beginning, to receive no gratuitous communications, has felt no hesitation in rejecting whatever he has deemed unsuited to his purpose.

The second department consists of LITERARY NOTICES, prepared expressly for the work, and intended to afford a correct view of our current National Literature. This portion of the work has heretofore received particular attention, and as the former writers for the American Monthly Review have promised to continue their contributions to the Magazine, it is hoped that the readers of both works will find an advantage from the new arrangement.

The third department is composed of political and statistical notices believed to be worthy of preservation and useful for reference; obituary notices, &c. &c.

It was originally intended to embellish the Magazine with a series of Portraits, but it has been found impossible to furnish one in each number. There is some difficulty in procuring original likenesses, and more in obtaining correct copies of originals. The fastidiousness of individuals in many instances has frustrated the design. But with these discouragements, portraits of the Rev. Dr Kirkland, Nathaniel Hurd, and Paul Revere, Eminent Early Artists,—Charles Sprague, Esq. Hon Joseph Story, Hon. Edward Everett, Member of Congress, and Matthew Carey, the Philanthropist, have already been inserted, and the original design will not be abandoned.

The New-England Magazine has completed its fifth volume. Its circulation is daily increasing, and the publisher has the satisfaction of being able to state that he shall commence his sixth volume with a subscription list sufficiently large to ensure complete success in the prosecution of the undertaking.

The volumes already published can be had, neatly done up in boards, at the subscription price. No single copies of any number can be sold, either by the publisher or his agents, and no subscriptions are taken for a less time than six months, commencing either in January or July of each year.

The postage on the Magazine, as established by law, is ten and one quarter cents for each number, for any distance not exceeding one hundred miles, and thirteen and three quarters cents for any distance over one hundred miles.

J. T. BUCKINGHAM, *Editor and Publisher.*
No 22, Congress-street, Boston.

☞ Orders by mail, postage paid, will receive prompt attention.

MARTINEAU'S DEVOTIONAL EXERCISES

This Day Published by L. C. BOWLES 141 Washington Street (opposite the Old South.)

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Extract from the Preface.

In the Preface to the first edition of this work, dated 1823, the following words occur:—'Being yet young, I have a vivid remembrance of the ideas and feelings on devotional subjects, which, in early youth, I found to be the most impressive, and to excite the most powerful emotions, and which are by no means the same ideas and feelings which produce these effects at a more advanced age. Possessing the remembrances, I must believe that the young are best fitted to write for the young, in most cases where the feelings and affections are concerned, and therefore I have written down the thoughts which used to present themselves in a natural train of reflection, and the prayers which I have been accustomed to form, under the guidance of able teachers, for my own use.'

After the lapse of nine years, I find myself no longer in the number of those 'best fitted to write for the young' on the subjects of this volume. I find that I have lost much of my interest in the ideas and feelings which were penned, nine years ago, with fervency and truth. Coupling this fact with that of the favorable reception of this work among the class for whom it is intended, I am convinced that my youthful opinion had so much of soundness in it as to render it unadvisable that the Reflections and Prayers should be altered to suit my present views and feelings. I have not dared to improve their value as compositions, at the risk of impairing their congeniality with youthful emotions of piety. A few verbal corrections, and the occasional omission of a few lines, are the only improvements I have introduced into the exercises.

Advertisement to the American Edition.

Few books are more needed, yet few are more difficult of composition, than such as exhibit the devotional sentiment in its various exercises of faith, gratitude, penitence, confidence, love, and hope. The feelings through which the soul converses with God, may lose their simplicity and fervor when spread out on the written page. This common fault has been avoided in the Reflections and Prayers contained in this little volume. It has also the singular merit of presenting religious thoughts, in which the young may discover not only truth and propriety, but a sympathy with their own views of life, and with the experience of that season when the heart 'is glad in the Lord.' The 'Guide to the Study of the Scriptures,' contains many valuable remarks, though, in one or two instances, the writer may be thought to have expressed herself incautiously. Dec. 21.

NEW ENGLAND MAGAZINE.

THIS day published by J. T. BUCKINGHAM, No. XXX. of the New England Magazine, for December, 1833.

CONTENTS.

ORIGINAL PAPERS.—The Closing Year; La Mogigauga; The Character of Hamlet; My Books. No. X. Translations of Dante; Sculpture; Scenes Abroad; Autobiography of Matthew Carey. Letter II. The Prospects of Poetry and Science; The Pleasures of Vice.

Literary Notices.
Politics and Statistics.
Obituary Notices.
Our File. Dec. 21.

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